THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Jesus answered them and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself*" (JOHN 7: 16, 17).

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SALVATION IMPLIES AND EMBODIES KNOWLEDGE BASED ON TRUTH.*

AMONG the many truths that have been given to the people in this dispensation, through direct revelation from the heavens, is one stated in few words, but one nevertheless that has challenged the thought of many thinkers, and that has led to much comment. It reads in this wise: "It is impossible for a man to be saved in ignorance."

Salvation, then, implies and embodies knowledge and wisdom. Those who attain place in the kingdom of God and are verily saved will be found to be learned, learned men, learned women; but, mark you, the learning essential to companionship of the holy and the great in heaven is that which is based upon truth. It has naught to do with theory and supposition and systems that have been evolved by the mind of man, but truth that has come from the Author of truth. It behooves us, therefore, pupils as we are in this school for mortality, students in this university of life, to give attention to our courses, to learn well our lessons, to be prepared for the examinations that shall come, for come they shall—lest we fail.

It is impossible for a man to be saved in ignorance, and elsewhere we are told, as voiced by the same great prophet: "The glory of God is intelligence." God rules because of his right to rule. He is God because he is wiser and in every way greater than any of his creatures.

Now, it is impossible in the short span of human life for anyone

*Address delivered in the Tabernacle, Salt Lake City, Utah, Sunday, October 22nd, 1922, by Elder James E. Talmage.

to become acquainted with any considerable part, indeed, of what the world calls knowledge, even that part of it that has been collated and classified, and in a manner systematized into the several sciences; and therefore it would appear to be the part of wisdom to seek after those principles that are of greatest worth to us. For there is much knowledge that we can get along without, and much there is that we must have if we would mingle with the learned and the educated and the blessed and exalted who know the words and the works of God.

May I give you an instance of this knowledge of greatest worth? We read that after a short period of partial seclusion and retirement, Jesus Christ, while in the flesh, journeyed towards the North, in the course of which journey he went even beyond the boundaries of Jewry, the only occasion on which he had gone into a foreign land, so far as our records show, and as they were thus journeying, Christ and his apostles, they came into the coast of Cæsarea Philippi, and he asked his disciples saying:

Whom do men say that I the Son of Man am?

And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said: Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven.

High compliment, indeed, to the possessor of that knowledge! Consider the circumstances, the setting of this incident. People in Judea as well as in Galilee had been greatly aroused over the teachings of the new prophet. There was much speculation, much gossip, as to who he really was. Now the Jews were living in a state of expectancy. Sabbath after Sabbath their rabbis taught that the Messiah was to come. It was also taught that some of the prophets, notably Elijah, the Greek form of whose name is Elias as written here, would return to earth. Jesus inquired as to the feeling among the people concerning his own identity. The answer was a natural one—Oh, some say you are this man, and some say you are that man. Some say thou art John the Baptist risen from the dead—a foolish thought, indeed, for John the Baptist and Jesus Christ had lived, until the death of John, at the same time. They were contemporaries; nevertheless there were people who, like wicked Herod Antipas trembling in his castle, were afraid that John, who had been put to death

just to humor the whim or gratify the vengeance of an adulterous woman, had risen from the dead. But others said that the Christ was Elijah come to earth, and others said he was Jeremiah, and others said that he was this prophet or that prophet. But, mark you, not one of them said: He is the Messiah for whom we have been waiting. He is the king of Israel, whose coming has been told in plain and simple terms.

Turning from the consideration of the people to that of those who were nearest and who had been personally taught by him, he put the question to them directly: But who say ye that I am? And Peter, ever impetuous, spoke out without thought of what might follow, speaking for himself, and, as the senior of the apostolic company, for the others, too, "Thou art the Christ, the Son of the living God." This affirmation has been called by theologians "The great confession, the great testimony," and great it was and is. But that which followed is likewise of supreme importance. Blessed art thou Simon, thou son of Jona; blessed indeed—if we may be permitted to paraphrase the Savior's words—for I know that you could have never obtained that knowledge through the teachings of man. Flesh and blood could not have given it to you. I have been living with you through these years, have been teaching you, but you did not get that testimony from me. I see that you have been in direct and personal communication with my Father who is in heaven, and he has given you that knowlege. Therefore you are blessed indeed.

"And I say also unto you, thou art Peter." You may remember that on the occasion of the first recorded meeting between Peter and his Lord, the Savior spoke to him and said: "Thou shalt be called Cephas." Now Peter is our English form of the Greek "Petros," meaning in reality a stone or a rock; and "Cephas" is the Aramic name having the same meaning. "And I say also unto thee"—also; I pray you remember the word, for it indicates that he is turning to another phase of the subject or introducing a new one—"And I say also unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

Now Petros means literally a rock or a stone, and the superficial reader has been led to assume that the expression "upon this rock will I build my church" meant in reality "upon you Peter, upon you and your testimony I will build my church," but such interpretation is foreign to the lines. Such would be a strained and untrue interpretation. Read it, I pray you, in the spirit of earnestness and search. Of what had the Lord been speaking? Of that communion from his Father unto Peter—my Father hath given you that knowledge, Peter, and upon that principle, upon that rock I will build my Church, the rock of communication between my Father and men; and it shall become so firmly estab-

lished that even the powers or the gates of hell shall not prevail against it!

The Church of Christ was the Church of Christ in that early day as it has been and ever shall be. It was not, is not, nor shall it ever be the Church of Peter. The presidency of Peter among the apostles after the departure of the Christ is not to be challenged. He was their chief, their presiding officer, but it was not his church, it was the Church of Christ. "My church," the Lord says, and I will build it upon that very principle, Peter, that is involved in your confession, communication from my Father, who is in heaven, unto men. In other words, direct revelation. That is the rock upon which my church shall stand, and though the rains may fall and the waves may beat and winds may blow, it shall not be overcome, for it is founded upon the rock of revelation. The rains of theory, the waves of sophistry, and winds of false doctrine, shall not prevail against it.

We hear much from members of the Church in this day of their knowledge, conviction, testimony as they call it; we have testimony meetings in which people speak out as they feel and reveal the convictions of their hearts; and hundreds of thousands of Latter-day Saints have voiced the same testimony that Peter voiced, speaking in the varied tongues of the many nations, each affirming individually "I know that Jesus is the Christ, that he is the Son of the living God."

Upon that rock is the Church of Jesus Christ established in this day and age. It is a secure foundation, and well may we say or sing: "How firm a foundation, ye Saints of the Lord, is laid for your faith in his excellent word. What more can he say than to you he has said, you who unto Jesus for refuge have fled?"

There are some truths at which we arrive after laborious search, investigation and analysis. We may demonstrate mathematical truths, but not all truth is thus attained. Truth may be reached or received by other means. Peter's confession was no result of labored argument in his mind. He did not present the results of a successful attempt to solve some problem, there was little addition or subtraction, multiplication or division in it. He knew, and he voiced most fervently what he knew, as thousands and thousands have done since and are doing to-day. Whence came the knowledge? The Lord explains. From the very Eternal Father came that testimony of the Sonship of Jesus the Christ, the one and only Savior and Redeemer of the world; and many who have been long in darkness and unto whom the light of truth has come at last rejoice beyond measure in that knowledge.

This is illustrated in the instance recorded in the ninth chapter of John, and I shall read it to you in full rather than single out the few verses applicable to the matter just spoken of.

And as Jesus passed by, he saw a man which was blind from his birth.

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.

I must work the works of him that sent me, while it is day; the night cometh, when no man can work.

As long as I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.

The neighbors therefore, and they which before had seen him that he was blind, said, Is this not he that sat and begged?

Some said, This is he; others said, He is like him; but he said, I am he.

Therefore said they unto him, How were thine eyes opened?

He answered and said, A man that is called Jesus made clay and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash; and I went and washed, and I received sight.

Then said they unto him, Where is he? He said, I know not.

They brought to the Pharisees him that aforetime was blind.

And it was the Sabbath day when Jesus made the clay, and opened his eyes.

Then again the Pharisees also asked him how he had received his sight. He said unto them, he put clay upon mine eyes, and I washed, and do see.

Therefore, said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

And they asked them, saying, Is this your son who ye say was born blind; How then doth he now see?

His parents answered them and said, We know that this is our son, and that he was born blind;

But by what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age; ask him; he shall speak for himself.

These words spake his parents, because they feared the Jews; for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

Therefore said his parents, he is of age; ask him.

Then again called they the man that was blind, and said unto him, Give God the praise; we know that this man is a sinner.

He answered and said, Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see.

Then said they to him again, What did he to thee? how opened he thine eyes?

He answered them, I have told you already, and ye did not hear; wherefore would ye hear it again? will ye also be his disciples?

Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

We know that God spake unto Moses; as for this fellow we know not from whence he is.

The man answered and said unto them. Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

Now we know that God heareth not sinners; but if any man be a worshiper of God, and doth his will, him he heareth.

Since the world began was it not heard that any man opened the eyes of one that was born blind.

If this man is not of God, he could do nothing.

They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And thy cast him out.

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

He answered and said, who is he Lord, that I might believe on him?

And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

And he said, Lord, I believe. And he worshiped him.

Now let us consider further this true story, so impressively told. The disciples reasoned that blindness must have come upon the man through sin; he must have committed sin in the world of the unembodied, before he was born in the flesh. Here we see that Christ had taught unto his disciples the great truth of the pre-existence of the spirits of men, that they, as also every one of us, lived and moved and had agency and intelligence before ever any of us were born in the flesh. The disciples had been traditionally taught otherwise. They had observed cases bearing out the belief that sickness, affliction, came as the result of sin. We see it all about us to-day, and so it was not unnatural that they should put that question.

But their generalization was altogether too broad. Not all the afflictions of men and women can be directly traced to culpable acts of individual negligence or commission, and the Lord's answer made that plain so far as the man's blindness is concerned. It is neither the result of his sin nor the sin of his parents. He has been permitted to be born blind for a purpose, and that purpose is that the works of God should be made manifest in him.

There was a physical cause for it, doubtless a physiological cause if you like; but it was not the result of individual sin, we are told, on the part of either the afflicted man or his parents.

Then the Lord proceeded to manifest the works of God through him, and in a way that to us may seem strange. He restored unto him his sight. Perhaps the man needed some outside assistance in the way of physical treatment to arouse his faith and make him feel that what the Master was doing would result in his receiving his sight. And the Lord put moistened clay upon his eyes, and oh, how eloquent is the sentence, and said unto him:

"Go wash in the pool of Siloam. He went his way therefore and came seeing."

Now arose an inquiry that developed into disagreement and contention. Some said: "That is not the blind beggar that used to sit here begging alms." Others said: "Why he is like him." But he spoke up and said: "I am he." It was a current belief among the Jews that congenital blindness could not be cured. We find that from writings other than Scripture. The man had been born blind. They asked him how his sight had come and he told them in his simple way.

We are told it was the Sabbath day on which Jesus had made the clay and anointed the eyes of the blind mendicant and sent him to the pool. To the law of the Sabbath the Jews have added many rules, and they construed it as a violation of the Sabbath that the Healer should have worked on that day, and so they brought charges against him.

The Pharisees, the ruling officials, questioned the man and he answered in his simplicity, and how gloriously did he defeat them. They, with their learning, with all their erudition, were no match for him. They said to him: "Why this man Jesus you talk about, who put clay on your eyes and told you to go and wash, he cannot possibly be a man of God because he did that thing on the Sabbath day. He must be a sinner therefore." Then we read that when they put that question to the man, he declined to enter into any discussion with them as to the technical definition of sin. He answered and said: "Whether he be a sinner or not, I know not." And I can read right there between the lines—"and I don't care what you call him, sinner or no. One thing I do know: that whereas I was blind, now I see."

Time forbids a further discussion of the story as a whole, but I pray you connect that up with the assurance Peter manifested: "Thou art the Christ." There was no modification, no mental reservation, no qualification about the declaration. "Thou art the Christ, the Son of the living God." I know it, I know it, and the blind man knew. "One thing I know. Though I may not understand your theories perhaps, although I don't understand your technical specifications of sin in this form, or that, I do know that I was blind and I do know that I can see." As with physical blindness, so with spiritual blindness in which so many have lived for decades until the light comes to them and they too are washed in the pool and they come forth seeing—when others bring argument against the way in which the thing was done they answer in effect like the blind man—I don't care anything about that. One thing I am sure of, that whereas once I was in spiritual darkness, now I have the light, now I can see!

(TO BE CONTINUED).

THE morrow we dread may be brighter than to-day.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, DECEMBER 21, 1922.

EDITORIAL:

PEACE AND GOOD-WILL.

IF I were to ask you to name the one city that has given to the world a greater civilization than any other city, without hesitation you would name Jerusalem. You would give that ancient city this distinction, not because it was the "City of David," nor because it still holds the veneration of the three great religions of mankind, but because you would associate with it the life, the teachings and death of Jesus Christ, the Redeemer of the world.

Five miles south of Jerusalem is Bethlehem, a little town of equal historical importance, which will also be venerated as long as there are Christian hearts to feel or Christian lips to utter prayer. Its importance, too, comes not because of the fact that it is one of the oldest cities in Palestine, nor because we associate with it the beautiful story of Ruth, the home of Jesse and David, and many other important persons and incidents in biblical history, but because in Bethlehem was cradled the Saviour of mankind.

"Jerusalem" (the Canaanite "Urusalim," the Hebrew "Yarushalayim") means the "Abode of peace." "Bethlehem" ("Beit Lahm") means the "House of bread," perhaps because from very early times it has been a fruitful district, and because the original plant from which the cultivated wheat was developed has been found wild only near Bethlehem. It is significant that from the home of bread, the "staff of life," springs also mankind's "Bread of Life."

Peace! Life—Eternal Life! To these two words the approaching festive season, in which we celebrate the birth of the Redeemer, should add greater meaning.

Peace, the opposite of fear, was the message given to the shepherds by the angels, who said:

"Fear not, for behold I bring you good tidings of great joy."

Peace was heralded by the heavenly hosts that sang

"Glory to God in the Highest, and on earth peace, good-will toward men."

"Now lettest thy servant depart in peace," cried the aged

Simeon as he beheld through inspiration the Blessed Child that should be "a light to lighten the Gentiles, and the glory of thy people Israel."

Peace and good-will, undoubtedly, filled the hearts of the Wise Men as they gave their glittering gold and costly gifts to the true King of the Jews. In comparison with the rapture that filled their beings, valueless, indeed, seemed their wealth of treasure as on bended knees they worshiped their king, whom they had found through their learning, and their sincere searching for Truth.

Thus the brief but beautiful story informs us that by birth, by heavenly announcement, and later by early training Jesus became allied with the humble toilers, with the honest in heart, with sincere seekers after truth, and through these, with all classes of men whose "physical, mental, and moral burdens he sought to take from their weary shoulders."

For nineteen hundred years and more he has been an inspiration to countless millions of men and women. His has been the influence that has fired the imagination of poets; his the influence that has guided the artists' touch that has given imperishable beauty to the world; his the influence that has put new harmony into musicians' souls, and sent vibrating through the ages songs of praise and thanksgiving; his the power that has supported through centuries the humble laborers whose only comfort through unrequited toil and oppression sprang from the realization that One was standing at the end of life's journey saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" his the influence that has given every good thing to the world to-day; his the life that was sacrificed to bring peace and good-will and eternal salvation to all mankind.

And yet, after nineteen hundred years where shall we look to find peace? Not in Jerusalem, the "abode of peace," for there the Mohammedans and so-called Christians are opposing the Jews, because the latter desire to find a home in the Holy Land. Not at the Church of the Holy Sepulchre, where a Mohammedan still keeps the keys, because neither of the so-called Christian sects will trust each other with them. Not in Bethlehem, where on the walls of the rock-cut manger or limestone grotto, the traditional birthplace of our Lord, hang costly paintings so dust-covered and begrimed that the visitor can scarcely discern what they are; and they remain undusted and uncleaned because neither Christian sect will permit the others to touch them. Not in Europe, where strife among nations still follows the world's greatest war. Not among the Christian sects that rail at each other, and misjudge their fellows who happen not to believe as they. Not in the heart of man or woman who harbors enmity or ill-will against any human being, or against any of God's creatures; for peace and hatred cannot abide in the same soul.

Only in the heart that loves, only in the Church of Christ where love prompts service to one's fellow-men and loyalty to God, shall we find peace. "For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself."

"He prayeth best who loveth best
All things, both great and small;
For the dear God who loveth us,
He made and loveth all."

May Christmas 1922 find love, and a desire to bless others abiding in the heart of every Latter-day Saint. In all such hearts and homes, then, there will be peace and good-will toward all men. Where this peace abides, it matters little whether the possessor be rich, or poor, for he will have, in addition to the peace that gives "joy unspeakable," the assurance which the Son of Man gave when he said:

"I am the Bread of Life: he that cometh to me shall never hunger; and he that believeth in me shall never thirst."

Peace, good-will, and Life everlasting are the blessings, then, we wish you as we repeat once again the glad old greeting:

A MERRY MERRY CHRISTMAS, AND HAPPY, PROSPEROUS NEW YEAR.

D. O. M.

DEATH OF ELDER DAVID N. LOW.

A FEW days ago word was received at the headquarters of the European mission of the death of Elder David N. Low, who was honorably released and sailed for home on the 13th of October last, after laboring two years in the British mission. For a year he presided over the Bristol conference, at the end of which time he was, at his own request, transferred to the Scottish conference, and spent the rest of his time laboring in Glasgow and Edinburgh. He had a severe attack of heart trouble, and at the time of sailing was in a very weak condition. He died soon after reaching home. Elder Low was a humble, God-fearing man, a faithful Latter-day Saint, a worthy ambassador of Christ, a devoted husband and father. To his family and friends we extend our sincere and heartfelt sympathy.—EDITORS.

MINUTES OF THE MANCHESTER CONFERENCE.

THE Manchester semi-annual conference was held Sunday, the 10th inst., in Rusholme Public Hall, Manchester. There were in attendance: President David O. McKay, Sister Emma Ray McKay and Elder J. Fred Pingree, of the Liverpool office; President and Sister Benjamin R. Birchall and daughter Ena, of the Irish conference; President Leo V. Worsley and all the traveling elders of

the Manchester conference. There was also a good attendance of saints and non-members of the Church. Elder M. D. Clayson led the singing and Sisters May Mills and Ethel Cooperthwaite presided in turn at the piano.

The conference commenced at 11 a.m., President McKay presiding and President Worsley conducting the exercises. After singing "Do what is right," and the invocation by Elder F. M. Nish. President Worsley extended a cordial welcome to all present. A hymn was sung, at the close of which the Sacrament of the Lord's Supper was administered by Presidents Walter Roberts and John E. Simpson.

Elder Glen A. Finlayson told of the organizing of the first Sunday-school in the Church and of the marvelous growth of the organization, not only in numbers but in efficiency. The chief aim of the Sunday-schools is, he said, to teach the Gospel of Christ, and to guide people, especially the young, in the way that leads to eternal life. Hazel James recited the testimony of the three witnesses to the Book of Mormon. Elder Cyril W. Fossey delivered a short address on the importance of Sunday-school work and exhorted the saints to be true and faithful to their covenants, so that they might gain the celestial reward which the Lord has promised to all those that endure to the end. Elder Kye C. Jorgensen bore a strong testimony to the truth of the restored Gospel, after which the hymn "Beautiful Zion" was sung by the congregation. Elder Pingree, in the course of a pleasing address, said the Gospel of Jesus Christ is the greatest thing in the world. In it there is everything pertaining to the temporal and eternal welfare of mankind. There is nothing in which men can engage that will bring them such joy and happiness as the service of the Lord.

President McKay expressed his pleasure at meeting the elders and saints of the Manchester conference. He praised the saints for the courage they had displayed in accepting the Gospel in the face of so much opposition. He exhorted them to be true to their God, to their religion, to themselves and their fellow-men, and to keep themselves free from the sins of the world. Told of a visit which Charles Dickens paid to a "Mormon" emigrant ship prior to its leaving Liverpool many years ago, and of the splendid impression the "Mormon" converts made upon him. We should let our light shine before men, that they, seeing our good works, may be led to glorify God. What we are speaks more loudly than what we say. Closed by invoking the blessings of the Lord upon the assembly.

Singing, "Did you think to pray?" Benediction by Elder M. D. Clayson.

At 1 o'clock a meeting of the traveling elders was held, at which questions pertaining to missionary work were asked and answered, and much good counsel given by President McKay.

The afternoon session commenced at 2:30 by the congregation singing "Come, come, ye saints." Brother William Boreham offered the opening prayer. "The Spirit of God like a fire is burning" was sung, after which the general, mission and conference authorities were unanimously sustained.

Brother B. W. T. Norman told of the falling away that had taken place after the death of the apostles and of the state of darkness in which the world had lain for centuries. He then told of the dawning of a brighter day, when the Gospel was restored, together with the authority of the Holy Priesthood to administer its saving ordinances. He closed by bearing testimony to the divine mission of the Prophet Joseph Smith.

President Birchall, the next speaker, said he appreciated the privilege he had of coming to Manchester and visiting many of his old friends. Told of his early study for the Methodist ministry, of his going to Utah to try to convert the "Mormons," of his conversion to "Mormonism," and of his return to his native land, where for years he had defended the faith of the saints. Told the saints not to be troubled because of the evil things that are spoken against them by their enemies. History is simply repeating itself. The same things were told concerning Christ and his followers in former days, notwithstanding they were the best people on the earth at that time. Exhorted the saints to be true to the faith. By so doing they would purchase for themselves the greatest gift of God—eternal life.

A sacred solo was sung by Brother Walter Roberts.

President McKay was the next speaker. His splendid address was listened to with marked attention. He read from the Scriptures the account of the Saviour's trial before Pilate, prior to his crucifixion, and said that on his recent visit to Palestine he walked under the arch beneath which Christ walked, crowned with thorns, on his way to Calvary. President McKay advised the elders and saints not to pay attention to what their enemies say about them, but to so live that their consciences would be void of offense towards God and men. The missionaries had come to this country, he said, with the approval of the United States Government and with the sanction of the British Government. They are here for three purposes: (1) To look after the saints, of whom there are thousands in the British Isles, and to build up the branches of the Church. (2) To try to allay prejudice and to disabuse the minds of people of the erroneous belief they entertain concerning the Latter-day Saints. (3) To cry repentance and to proclaim the Gospel of Jesus Christ. This is the work in which the Lord's servants are engaged and which, the speaker knew, was receiving the approval of the Master.

After singing "O say what is truth?" the benediction was pronounced by Brother Harry Jones.

At 4:30 a meeting of branch presidencies and officers of auxiliary

organizations was held. Sister McKay spoke enthusiastically of Relief Society work, after which the branches were reported by their respective presidents. President McKay spoke encouragingly. The more we do for the Cause of Truth, he said, the greater will be our love for it. All present felt inspired to work more faithfully during the coming year to bring souls to Christ.

The evening service commenced at 6:30. "An angel from on high" and "We thank thee, O God, for a Prophet" were sung by the congregation, and Brother Charles C. Johns offered the invocation.

Elder Pingree was the first speaker. Taking for his text the words of Lehi: "Adam fell that man might be; and men are, that they might have joy," he delivered an interesting and instructive address. Among the things that make for joy, he said, are optimism, cleanliness of thought and person, and service to God and fellow-men. The speaker bore a strong testimony concerning his knowledge of the Gospel, and that Joseph Smith is a Prophet of God.

A quartette, composed of Elders Worsley, Fossey, Clayson and Johns, rendered a selection, after which President Birchall addressed the congregation. He deplored the indifference of people to eternal things, even the salvation of their immortal souls. The most important question that could engage the attention of men and women is: "What must I do to be saved?" "Mormonism," he said, answers that question, as he had found by careful investigation. While studying the doctrines taught by the Latter-day Saints, he had kept this question uppermost in his mind: "Are they in harmony with the teachings of Christ and his apostles?" That they are he had become thoroughly convinced, and had, therefore, become a member of the Church. The great and marvelous work wrought by Joseph Smith proclaims him a Prophet of the Most High. For nearly a hundred years "Mormonism" has withstood the assaults of its enemies, and is stronger to-day than ever.

Brother Roberts sang a solo and the closing address was delivered by President Worsley. It is the spiritual man, not the carnal, he said, that understands the things of God. The nearer a man gets to God the clearer does he see and comprehend his ways. The speaker bore testimony that "Mormonism" is the restored Gospel of Christ.

After singing "O, my Father," the benediction was pronounced by Elder Rulon D. Rushton, and the conference was adjourned for six months.

At 8:30 a meeting of the traveling elders of the conference was held, at which President McKay gave valuable instruction to the brethren pertaining to their missionary work.

GLEN A. FINLAYSON, Clerk.

IF HE CAME NOW.

W. A. M.

I HAVE just read, in an American newspaper, a little poem which reminds me of a dream I had many years ago, and which made an indelible impression upon my mind.

In my dream I saw the people of the place in which I lived in a state of great excitement, caused by the report which had been circulated that the coming of the Saviour was at hand. Large numbers of men and women, of different religious beliefs, were gathered in the streets, singing, praying, and lifting their eyes toward heaven, expecting momentarily to hear the sound of trumpets and then to behold the Lord, surrounded by angels, descend in flaming fire.

I shared the belief of the people, and was looking for the Saviour to come in the way in which I have described. I was standing in front of my home when I saw a man, dressed in black garb, coming down the street. As he approached I said in my heart: "There is the most humble-looking man I have ever seen." When he came to where I was standing he stopped, and, addressing me, said:

"The people are greatly excited."

"Yes, sir, they are."

"They are looking for the Saviour."

I replied that such was the case.

"They believe," said the stranger, "that he is going to come in the clouds of heaven, accompanied by angels, and heralded by the sounding of trumpets."

"Yes," I said, "that is the way in which they expect him to come."

His next remark surprised me greatly. "He is not going to come that way," he said. Then raising his arms, the palms of his hands towards me, he added: "I am Jesus Christ." As he spoke I beheld the print of the nails in his hands, and it seemed to me that I had known him all my life. Yes, I knew him just as well as I knew my own mother. I looked into his face and said: "Lord, I know you well."

He told me he was going to go among the people and give them the opportunity of receiving him. Of receiving him! Why, they would all receive him and worship him as their Lord and Saviour. Such was my firm belief. I followed him from group to group, and, to my great astonishment and sorrow, there was not one among them that would receive him. Instead, they ridiculed him, and pointing their fingers at him, said: "Look at the Saviour!" "Look at the Son of God!" I stood shocked, amazed, dumbfounded. Their conduct did not seem to have the least effect upon the Master. He was as "calm as a summer's morning."

As he came from the last group he said to me: "You see the love they have for their Saviour; they draw near to me with their mouth, and honor me with their lips, but their heart is far from me."

With these words ringing in my ears I awoke.

The following is the little poem that reminded me of my dream:

IF HE CAME NOW.

If he came now,
Would we again hold Him to ridicule and shame?
Would we in brutal ignorance lay all the blame
For all our worldly troubles at His feet,
And take no blame ourselves, when we should meet?
If He came now.

If He came now,
Would we forget that we'd forgotten Him so long?
And ask no pardon of Him for the wrong?
Would we forget, or would we understand
When we beheld each nail-scared foot and hand?
If He came now.

If You came now,
Oh Christ, willing to save us once again;
Willing to die, and suffer all the pain;
The WORLD would cast you out e'en as before,
And know You not, and close on You Its door
IF YOU CAME NOW.

—Norman V. Pearce.

GRATIFYING REPORT FROM THE ARMENIAN MISSION.

President David O. McKay is in receipt of a letter from Elder J. Wilford Booth, who is in charge of the Armenian mission. It is dated Aleppo, Syria, November 14th, 1922, and says, in part:

"Dear Brother:—You will remember that you left Aleppo, in in company with President Hugh J. Cannon, on Armistice Day, 1921. So it is now more than a year since I saw you, and, with the exception of Elder Wilford Owen Woodruff, I have not seen a Latter-day Saint missionary since then. But we have a number of fine saints among the members of the Church here. Last Sunday I baptized seventeen more. Several others applied for baptism, but we advised them to be patient and to continue their attendance at meetings, so as to learn more of the Gospel. At present our records show one hundred and fourteen baptized members since your visit. We have also the elders, three priests, six teachers and three deacons, all ordained last summer.

"I reported to you and President Whitney three weeks ago that we had organized a Relief Society, with an enrollment of forty-five members, nearly all of whom attend meeting every Wednesday morning. I noticed one morning that all present except eight were barefooted. Yet they had come as relief workers, to help others less fortunate than themselves. I turned over to the officers about thirty dollars, fast donations we had saved, and now the members add a little to that amount each week. I also gave them about four hundred pounds of cracked wheat, which is, as you know, a staple food here. Last week I gave to the society twenty-five coats, which I bought for forty-five cents each, and which can be made over for needy ones this winter.

"We hold Sunday-school every Sunday morning and a regular service in the afternoon. Monday evening we hold Priesthood meeting, and since the first of these (held October 2nd last) till the present there have been only two absentees. Tuesday evening we have singing practice and Thursday evening a testimony meetings.

"On the 6th of this month we held a celebration in commemoration of the arrival of Elders McKay, Cannon and myself a year ago. The Relief Society had charge and it was a very successful affair. The various committees performed their parts in a very creditable manner. One hundred and forty people sat down to supper. A delightful evening was spent.

"Refugees are flocking in from the north by hundreds almost every day, and they are bringing tales of suffering, cruelty and killing that make one shudder on hearing them. The country is ill at ease, but nothing of a serious nature has taken place in Aleppo. It may be that some of the rumors are highly exaggerated. My Sister, Mrs. J. E. Talmage, writes that she met you before you left Salt Lake and that you told her the authorities were thinking of sending me a companion. I shall be glad to see a new face from Zion."

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